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Social Progress

Peace — A Dynamic Process

By Paul S. Wright

MAY 1955

Social Progress

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Two Ways to War

IN THIS atomic age, war would be a calamity of unspeakable terror and tragedy. We should keep this truth in the front of our minds as we view the continuing tension in the Formosa Strait and other places in the Far East.

War could come in two ways.

First, the leaders of Communist China, by design or by blunder, could force the issue by, for example, an attack on Formosa which they want very much "to liberate." It is sad that there is at present no diplomatic machinery by which our Government can negotiate directly with the Government of Communist China concerning the Formosan situation and that we have had to resort to diplomacy via news releases and headlines. We believe that our Government should do everything possible and honorable to open the way for direct discussion and negotiation. In the meantime, we should press earnestly through the United Nations for a "cease fire" in the troubled Formosan region.

Secondly, war could come through recklessness or miscalculation on the part of our own leaders. We trembled when we heard wild talk by highly stationed persons in our Government about using atomic weapons on the China mainland in the event of an invasion of Quemoy. We must encourage and uphold the President in his moderation in dealing with the crises as they arise. We must plead, with him, for the "courage to be patient." We must insist that our Far Eastern policy be based on the realities of the issues rather than on political grievances and rivalries at home. In the face of this, the churches cannot be passive or silent. The nation needs the high word of hope which the churches can speak.

What Every New Church Member Should Know

IN MARCH and April of this year, as a result of pre-Easter evangelistic efforts, an estimated 150,000 persons became members of Presbyterian churches across the country. Perhaps 100,000 of these

new members were received by confession of faith or by letter of transfer from churches other than Presbyterian. These figures are "guesstimates" based on the fact that membership accessions total about 240,000 per year.

We can assume that the 100,000 or so brand-new Presbyterians have made a proper confession of Christian faith and are committed to the Christian way of life. We can even assume that they have received some instruction concerning Presbyterian history, polity, and program.

One wonders, however, to what extent our new members have been briefed about our Presbyterian heritage of concern for freedom and human rights (in relation to man's responsibility under the sovereignty of God). This concern is deeply affirmed in our tradition which insists that "God alone is Lord of the conscience."

The widely acclaimed *Letter to Presbyterians*, issued by the General Council in November, 1953, which dealt with some of the threats to freedom in American life, was one of the most truly "Presbyterian" events of our recent history. The fact that a great many laymen across the Church, and even some of our ministers, disapproved the *Letter*, even saying that it was none of the Church's business to talk about these things, was something of an indication that many of our members, and some ministers, do not know what it means to be a Presbyterian.

We would remind the ministers and elders of our churches of the importance of our heritage with respect to human rights, and would encourage them to inform the members of the churches, especially new members, concerning it. Let the people know what kind of a Church we are.

"Every Church and Evanston"

WE ARE proud to announce a new study guide based upon the Message and the six Reports of the Evanston Assembly of the World Council of Churches. *Every Church and Evanston* has been prepared under the auspices of the National Council of Churches. It is an authoritative interpretation.

The 1,500 representative churchmen who constituted the Evanston Assembly discussed at length six subjects which seemed to them to be of particular significance and urgency in the atom-charged and psycho-frantic world in which we live. They faced questions about which the delegates believed the Church had an obligation and a competence to speak, and to which perhaps only the Church could find real solutions. The findings of the

Assembly are one of the most comprehensive calls to Christian action that have ever challenged the Church.

The six Evanston "themes" with which the study guide deals are Evangelism, Racial and Ethnic Relations, the Responsible Society, International Affairs, the Laity and Vocation, and Christian Unity.

Every Church and Evanston was written by the members of the staff of our own Department of Social Education and Action. Dr. Eugene Carson Blake, as President of the National Council of Churches, has prepared the introduction. Included in the study guide is a report form prepared to assist local congregations in responding to the request of the Evanston Assembly that member churches report their findings back to the World Council through their denominational representatives.

Arrangements are being made for wide distribution of the study guide. *Every Church and Evanston*, and the companion piece, *Evanston Speaks*. which contains the full text of the Message and the section Reports.

What About Juvenile Delinquency?

THE wide concern about "juvenile delinquency" highlights the need for interpretation and appropriate action by the churches.

Great care should be taken in analyzing available data relating to juvenile delinquency. Disorderly behavior on the part of children and youth is always a concern of the churches, *but it appears that much of the present talk about a recent dramatic increase in juvenile delinquency is not justified by a true interpretation of the "facts."* (See discussion of this question, with particular reference to the bad handling of statistics, on pages 8-11 of this issue of SOCIAL PROGRESS.)

The churches should defend and encourage the juvenile courts which seek to provide psychiatric counseling, guidance, and other useful measures, in place of the less scientific approaches of many of the criminal courts, in dealing with youthful offenders. The churches can also use their influence against police measures, such as the curfew, which penalize the entire child population for the offenses of a very small fraction (two or three per cent). Churches should co-operate with schools and parents' groups in formulating codes which will help teen-agers to deal with current pressures for reckless driving, the use of alcoholic beverages, late hours, elaborate parties, and other aspects of recreation which may be physically and morally harmful. (*From report of Counseling Committee on Social Education and Action.*)

Pathways to Peace

Two events of recent weeks deserve comment from the "Amen Corner." The first is President Eisenhower's unprecedented appointment of what might be called a Secretary for Peace in his Cabinet. Mr. Harold Stassen begins his work as Special Assistant on Disarmament with the knowledge that he is supported by the prayers of men of good will throughout this nation and the world. *The New York Times* very discerningly points out that the appointment is an admission of failure as well as an expression of hope. Since the end of the Second World War, the world has made no progress at all toward disarmament. Mr. Stassen's assignment is to co-ordinate, if that is at all possible, our top-level thinking on the subject of disarmament and to provide a clearinghouse for various proposals having to do with world peace. The appointment is not an act of naïveté; disarmament and peace are necessary for survival.

The second event was the President's announcement that our newest "secret weapon"—the Salk polio vaccine—would be shared with people everywhere. We hope and pray that this new medical discovery will help in the healing of the nations. We were all impressed with Dr. Salk's comment when a newsman asked whether the new discovery had been patented. He said, "Can you patent the sun?" Of this spirit peace is made.

Preview

The "centerpiece" in the General Assembly issue of Social Progress is a timely and moving article on peace by Dr. Paul S. Wright, minister of the First Presbyterian Church of Portland, Oregon. Dr. Wright is a member of the Board of Christian Education and for several years has served as a leading member of the Counseling Committee on Social Education and Action. Other articles, "When Is an Apple Not an Apple?" and "When Is an Issue Not an Issue?", have to do with the minister's role as an interpreter of the gospel (a user of words) and a prophet (which ought to be the same thing). The useful "Sanctuary" pages have been prepared by Frank H. Heinze, minister of the Wakefield Presbyterian Church in Philadelphia.

In this issue we present, in "Echoes," a group of letters from readers of Social Progress, some for and some against the things we stand for and write about, which we hope will be a frequent feature of the magazine.

—Clifford Earle, Margaret E. Kuhn, H. B. Sissel

Peace—A Dynamic Process

By **PAUL S. WRIGHT**, *Minister, First Presbyterian Church, Portland, Oregon; Member Board of Christian Education and Counseling Committee of Social Education and Action*

NO DESIRE is more universal, or more persistent, or more timeless than the longing for world peace. From the ancient past to the present, the prophets' dream that "nation shall not lift up sword against nation, neither . . . learn war any more" has awakened wistful hope in burdened hearts. Long deferred fulfillment has not killed expectation that someday by some means "swords might be beaten into plowshares and spears into pruning hooks." The possibility that *this* may be the day has alerted us to the crucial significance of our time: peace is a live option!

What Is "Peace"?

Yet if we were to attempt a description of what we mean by "peace," we should probably find ourselves in a fog. Certainly it is something other than mere cessation from shooting war; we have an approximation of that now. But who would say that we have peace? Is it the "Pax Romana," whereby preponderance of arms and material resources of one nation, or a coalition of states, can indefinitely maintain a *status quo* in the world? At its best, such a peace is the stalemate which gives two great powers, or blocks of powers, opportunity either to build up forces for a decisive showdown, or to negotiate a better relationship; at its worst, it is the cold war we now know which causes us to sleep lightly at night lest trigger-happy fingers should release the dreaded destruction. The aftermath of such a conflict would be the peace of death.

Peace must be conceived as a dynamic process. It is not a given situation frozen in a permanent configuration. That was the mistaken idea back of the Versailles Treaty: boundaries inflexibly drawn and to be maintained by force of arms, without alteration. The world will not stay put; it is in constant flux and flow; man's mind is too inventive and restless, his heart too ambitious and imaginative, for history to become a petrified flow. It is red-hot lava.

Peace then implies movement and change, a live relationship between peoples and nations which calls for unceasing conference, negotiation, compromise, experiment, and mutual planning. The only constant element in it will be an unalterable will for creative co-operation for the universal good. A fitting analogy might be

the spirit of a family in which each individual is changing both in himself and in relationship to other members; but the constant interchange of thought, the unceasing adjustments required, the necessity for give-and-take without resentment are occasions for deepening mutuality and enrichment. Peace is growth toward community.

An Instrument of Peace

If we thus envision peace as dynamic process, it is obvious that there must exist some instrument through which growth toward world community can take place. When Isaiah cried, "Out of Zion shall go forth the law, and the word of the Lord from Jerusalem," he contemplated a world pilgrimage to the "mountain of the Lord," who should teach us his ways that we might "walk in his paths." This ancient prophecy and exhortation has profound relevance to the present situation, as we shall see, but not precisely in the way the prophet conceived it. After the "war to end war" ceased, President Wilson convinced other world powers, but not the one he administered as chief executive, that there must of necessity be created some international organization through which states might adjudicate disputes without resort to war. The League of Nations may not have succeeded as many had hoped, but it left no doubt that the way to world peace led, not back toward international chaos, but beyond it to a similar but more effective organization. Out of the ruins of the League of Nations has been built the United Nations.

Granted that the United Nations is not a perfect instrument, those who oppose it are under obligation to substitute a better. But when its function and powers are better understood, when its provisions for internal reorganization and wise readjustments are known, and when its impressive record of accomplishments is scanned, it vindicates itself in thoughtful minds all over the world, and is at present our one best hope of securing and maintaining a just and permanent peace.

Our concern, then, should be to strengthen the United Nations as an instrument of creative international adjustment, co-operation, and understanding. To accomplish this, it must be used increasingly by the United States, and other states, as an instrument of foreign policy. It exercises no sovereign power over participating nations and depends wholly upon the persuasion of its wisdom, the worth of its deeds, and the conviction it inspires as to its adaptability to future contingencies and needs of the world. It is only as strong as the moral support it receives and the extent to which it is used for the purposes for which it was devised. Further, since its usefulness will grow only through adaptation to emerging needs, change in its structure and methods may from time to time be

advisable; yet such changes as may be required should be made in such ways as not to weaken or destroy it. A fine balance between permanence and change must be preserved.

The Moral Climate of Peace

In and of itself the United Nations cannot make peace any more than a synthetic plant can produce flowers. In reality it can properly function only as it is related organically to the life of the nations that created it. It cannot be an artificial organization carrying on a separate existence from the peoples of the world. It will succeed only as it is a people's movement, growing firmly out of the people's aspirations and hopes, and carrying back into their lives awareness of the integrality of all men everywhere. It will thus become an organ of communication, a town meeting of the world.

Here is where Isaiah's vision is pertinent. The moral climate of the world must be changed. No nation is an end in itself; sovereignty so conceived and practiced is sin. There is a Sovereignty within whose realm each nation finds its vocation and must humbly accept its responsible mission. Only where this idea becomes decisive may we hope that our groping toward community will find sure guidance.

One serious difficulty which even headphones and expert translators cannot overcome is that those who speak and those who listen speak in strange tongues; they come together from "separate universes of discourse." Our need is a moral and intellectual climate that is universal. We who are Christians do not believe that this state of things can be wholly achieved in this world; the true Community comes down "from God out of heaven" and does not grow out of this earth. Yet we also believe that in Christ this true Community has been given to us who live in the kingdoms of this world, and we cannot regard even these kingdoms except from within our citizenship which is in heaven. Christ's order is a universal order. We who are his, will use every agency directed toward this goal, even though it clearly belongs to earth, as within his purpose, as, indeed, his creation for these times. Our faith, by its spirit and scope, may still unite us in him who is our Peace.

The 271-page volume, issued by the UN Department of Public Information, is entitled *Ten Years of United Nations Publications, 1945 to 1955.* It catalogues and briefly describes all UN publications and official records made available to the public over the last ten years. The new reference catalogue of UN publications is obtainable from International Documents Service, Columbia University Press, 2960 Broadway, New York 27, N. Y. 50 cents.

When Is an Issue Not an Issue?

By CLIFFORD EARLE, *Secretary, Department of Social Education and Action, Presbyterian Board of Christian Education*

IN THIS article I would like to talk about the Christian minister's responsibility in the field of public affairs. I want to speak particularly of certain pitfalls in the way of the preacher who would be prophet as well.

First of all, there is the mistake of thinking of Christian social responsibility only in terms of those issues concerning which we can make judgments about some other person's bad behavior.

It is quite easy for churches generally, and many churchmen, to get excited about such things as the drug traffic, prostitution, gambling, social drinking, delinquency, and sometimes Sabbath observance. A prevalent element in all these issues, what makes them morbidly exciting, is that to mention them is to have in mind immediately the "bad" people who do not behave in the way we think they ought to behave, which is the way we behave.

Now, please don't get me wrong. I think these are valid issues, and I am very glad that some people are worried about them and are trying to do something to correct them. I am against drug addiction, prostitution, "antisocial" drinking, gambling, delinquency, and the unholy use of the Sabbath.

It bothers me, however, that in dealing with these issues and others like them we always seem to have to be *against* someone or some group of people whom we regard as the instruments of the devil himself.

I am even more bothered by the fact that being fascinated by and involved with issues of this sort is a pretty "good" way of avoiding responsibility with respect to some of the really urgent and complicated problems of our time—disarmament and the prohibition of atomic weapons, rural development and urban redevelopment with implications for the churches, the conservation of natural resources in the interest of all the people, adequate housing for everyone, racial integration, Christian witness and responsibility in the realm of daily work, all aspects of human rights in the light of the Christian view of man and of man's responsibility under God.

These are some of the most pressing ethical issues of our time. A minister fails utterly as a prophet when he narrows his social concern to the "moralistic" issues.

In the second place, there is the pitfall of misinterpreting and misusing data so that we have a completely wrong conception of the nature or the extent of a social problem.

A case in point is the present wide interest and concern about juvenile delinquency. Disorderly behavior on the part of children and youth should always concern us, but a great deal of the present wild talk about recent increases in the rate of juvenile delinquency is really based upon a bad interpretation of the "facts."

Statistics about this problem are based on police records—that is, a juvenile delinquent is a youngster who has had an encounter of some kind with the police. This means that a boy who is picked up by the police for rattling garbage pails is a juvenile delinquent as well as the boy who goes berserk and murders his grandmother. I hold that these two acts of misbehavior cannot be added in the same statistic and mean anything at all.

Say that in the month of May in my community, or in your community, the police dealt with ten boys who were guilty of trespassing, five who were picked up for shooting craps, one who was guilty of armed robbery, and twenty-six who were caught driving without a license as the result of a month-long campaign by the police to pick up youthful offenders of this sort. This adds up to forty-two offenders, but I insist that to add them up in this way and to think you have something is absurd. It is like adding ten fire hydrants, ten beer bottles, and three pineapples and coming up with a figure that means absolutely nothing.

Moreover, suppose that in the month of April in my community, or in your community, there had been no campaign to arrest illegal drivers, and as a result there were twenty-one youthful offenders, as compared with forty-two in the month of May. Does this represent a one hundred per cent increase in juvenile delinquency in the month of May as over the month of April? To put it that way is extremely misleading. In the mythical community about which we are speaking, let us suppose that there are 2,100 persons between ten and twenty years of age. In the month of April the *rate* of delinquency in this age group was one per cent; in the month of May it was two per cent. I submit that the real increase was not one hundred per cent (from twenty-one to forty-two), but one per cent (from one per cent to two per cent). Moreover, this doesn't take into account the campaign against illegal driving by the police in the month of May which makes any comparison with the April record rather fruitless.

This long reference to the problem of juvenile delinquency is only an illustration, though a timely and useful one, of the way in which the misuse of data and the misinterpretation of facts can completely and tragically mislead us as to the true nature and extent of a social issue. By all this I do not mean at all to imply that there is no problem of juvenile delinquency. I believe there is, and the

churches should be concerned. At the same time, I believe that a great deal of the present loose talk about the issue is very poorly related to the facts.

Churchmen are notoriously gullible and inept when it comes to statistics relating to human behavior and social questions. It is bad to talk perpetually about social problems in vague and general terms; it is worse to use "facts" in such a way as to confuse and mislead.

In the third place, there is the pitfall of insisting that the preacher can deal only with noncontroversial and nonpolitical issues.

The assumption here is that a proper issue for a minister and church to get excited about is one concerning which the members do not differ among themselves, but concerning which they do differ, as a group, from some person or group outside the church, such as "the liquor traffic." This assumption certainly narrows the range of ethical questions that a minister can safely discuss in his role as preacher-prophet.

Some years ago it was proper and popular for ministers throughout the country to talk encouragingly and favorably about the United Nations. Then something began to happen. Certain "patriotic" organizations began to express their doubts about the United Nations. Many members of these organizations were also members of our churches, so increasingly it became difficult for ministers even to mention the United Nations favorably in their sermons. The subject had become "controversial" among the members of many of our churches. Indeed, in one of our great Middle Western states, a popular United States Senator, running for re-election, made an attack upon the United Nations the major piece of his campaign armament. In that state in the fall of 1952, and for a year or so after, only ministers of unusual pulpit security and courage were able to suggest that there was anything at all good about the United Nations. It was sad to observe how church members generally thought that since the issue had become "political" and "controversial" it was therefore highly improper for the Church to take a position or even to express an interest.

May I suggest that what determines the appropriateness of a social issue for pulpit treatment is not whether it is controversial or noncontroversial, political or nonpolitical, but rather its ethical implications, its urgency, its relevancy, its "fitness" in relation to the competency of the church or the people in the church to deal with it.

Finally (for this article), there is the pitfall of assuming that any social issue is simple and uncomplicated, and that it will respond, therefore, to a single, over-all solution.

The history of our country yields many illustrations of efforts to im-

prove situations which met with failure because the issues were oversimplified and the "solutions" were too easy. Items: (1) prohibition as an effort to solve "the alcohol problem"; (2) antitrust laws as a cure for the evils that are supposed to be related to "bigness" in business; (3) woman suffrage as *the answer* for everything wrong in America.

All about us are "tired liberals" whose loss of energy is due not so much to the fact that they have worked hard and long to make this a better world, but more, I believe, to disappointment and frustration. They tended too often to make inadequate examinations and diagnoses of our social ills, and to rely on "cures" which, even though adopted, could not yield the desired results. Many ministers today, by a similar "patent medicine" approach to social health, are heading for disillusionment.

A warning is in order. We need to be cautioned against overconfidence in legislation as a means of solving social problems. Legislation is often, even usually, necessary in bringing about a social improvement, but very few problems are so simple and easy that all we have to do is "pass a law." Sometimes legislation comes at the beginning of a process by which a social improvement is effected; seldom does it come at the end of the process, as a climax and fulfillment.

The trouble is that many ministers, and churchmen generally, are unfamiliar with the social sciences that are concerned with the complexities of human behavior. Indeed, men trained in theology and sociology respectively are sometimes hardly able to talk with each other. A "working understanding" of the forces operating in the social order, and of the social factors in individual behavior, is indispensable for the preacher who would also be a useful prophet.

There are 4,000,000 alcoholics in the United States. We know that (1) 80 per cent of them are between 30 and 50 years of age and (2) 85 per cent are men. In other words, some 2,700,000 alcoholics in this country are men between 30 and 50 years of age. This is *13 per cent* of the 20,000,000 men in this age range.

Perhaps the most important population group in the United States is that which includes men between 30 and 50 years of age. Here are the fathers of growing children, the workers in industry, the leaders and decision makers in business and government.

One in eight of this important group is an alcoholic. Here is a measure of the tragedy of alcoholism—America's *leading* health problem.

When Is an Apple Not an Apple?

By H. B. SISSEL, *Associate Secretary, Social Education and Action, Presbyterian Board of Christian Education*

THOSE who understand the creative role of controversy in the process by which persons grow and mature no longer fear it as it was once feared, *so long as the controversy results from perceived differences of opinion and diversities of viewpoint.*

However, the qualification italicized in the first sentence above is of vital importance. There is a kind of controversy which arises, not out of *perceived differences of opinion, but out of failure to communicate.* This kind of controversy can be at best time-consuming and at worst destructive. It occurs because the same words "mean" different things to different people—a simple and obvious observation, hardly worthy of consideration, since everyone "knows" this. But *does* everyone "know" it?

If it is essential for workmen to fully understand the nature of their tools—it is essential that people whose main tools are words have the same understanding of the implements of their trade. And if this is true for the writer and speaker in general, it is crucially true for the person who writes or speaks, reads or listens, in the field of social education and action. Semantic discipline is a necessity.

Semantics is the name given to the relatively new "science" that deals with "the meaning of meaning." It is not to be confused with etymology or word definition or with what Flesch calls "the art of plain talk." In nonscientific terminology, semantics might be said to be concerned with the answers to the question: "What do you 'mean' when you say that this particular word 'means' thus and so?" A popular approach to the subject can be found in Stuart Chase's book *The Tyranny of Words*, published by Harcourt, Brace and Company in 1938, or in his more recent *The Power of Words*, coauthored by Marian Tyler.

This article will attempt to mention a few of the semantic pitfalls into which those who speak, write, read, and listen to words are likely to fall. It will also try to suggest some semantic precautions which the users of such verbal symbols can take to avoid falling, or being dragged into, these pitfalls. Continued indebtedness to Stuart Chase for both of his books is acknowledged.

The Semantic Problem

If a lecturer on, say, "Antivivisection" addresses an American audience in Japanese, no communication takes place, and no misunderstanding results. The lecturer knows that the audience has not understood what he said, and the audience know that they have not understood. They will not be inclined to call the other liar, fool, or knave. The cause of antivivisection has been neither advanced nor seriously injured. No communication has taken place, and everyone knows it.

But if the lecturer addresses the same audience on the same subject (it could as easily be "Communism" or "Gambling") in English, all hell breaks loose. Some of the audience walk out after the first ten minutes; others clap and cheer; still others hiss and boo. During the question-and-answer period the speaker is both viciously attacked and vigorously defended by various men and women of reasonable mind and at least moderate good will.

This chaos may be partly due to what theologians would call sin. A Christian semanticist would be likely to maintain that the chaos is also due, in part, to the fact that everyone assumes communication has taken place when, in reality, none has. The lecturer has sent out a series of sounds ("words" or "verbal symbols") which he unconsciously assumes have the same "meaning" to those who hear them as they have to him. His audience have heard these sounds, which in turn have "evoked" certain "concepts" or "ideas" inside their own brains; and they have assumed that these concepts inside their heads have corresponded with those inside that of the speaker.

It is safe to say that in many cases the sounds emitted by the speaker did not "mean" the same to his audience as they did to him. Clear communication has not taken place. But this is not the tragedy. The tragedy is that no one is aware of it. No one asks, "Have we communicated, or have we drawn a semantic blank?"

Some Semantic Pitfalls

Just what is "meant" by the word *fact* is probably understood best, if at all, by the physical scientists. Most of the things we refer to as "facts" are, from the point of view of the microscope, actually processes or a series of events.

A nonverbal object which is given the label "apple" is a good example of such a "fact." The round, red, juicy object which the young clerk lays in his desk drawer on October 1, intending to eat it for lunch, he calls an "apple." That it reposes in his desk drawer is a "fact." But he loves his work and forgets all about his apple until he cleans out his desk on November 1. The nonverbal object he intended to eat for his lunch is no longer round, red, and juicy, and it will end up in his wastebasket.

Apple-October 1 is not apple-

November 1, and the "fact" has changed. If one wanted to be precise in his speech about "apples" he might well want to take into consideration the element of time. When is an apple not an apple? When does the "blossom" cease to be a "blossom" and become an "apple"? When does the nonverbal object, which on October 1 is edible, but on November 1 is inedible, cease to be an "apple" and become "garbage"?

Of course, with simple physical objects such as an apple, men can understand what other men are "talking about" even under the changes and ravages of time. What happens when men talk to each other about collections of "objects" (like "all the gray horses in the State of Illinois"), or more complex objectifications of collections (like "the Russians" or "mankind"), or still more complex abstractions of nonphysical "entities" (like "American foreign policy," or "free enterprise"), or nonphysical ideas, qualities, or values (like "truth," "beauty," "justice," or "freedom")—is more problematical. It would seem likely that communication with the use of such terms is at a minimum, *unless* a certain mutuality of common experience, belief, tradition, trust, etc., is shared by those who seek to communicate in these terms.

Communication between persons is further hampered by failure to distinguish between what Chase calls "facts, inferences, value judgments, and purposeful communiqués":

1. "In our city 497 young people between the ages of 12 and 18 were booked by the police in 1954, as compared with 401 in 1953"—a "factual" statement which can be verified by checking the police records.

2. "Juvenile delinquency is increasing in our city"—an inference based upon *one* interpretation of the above fact, and involving *one* definition of "juvenile delinquency."

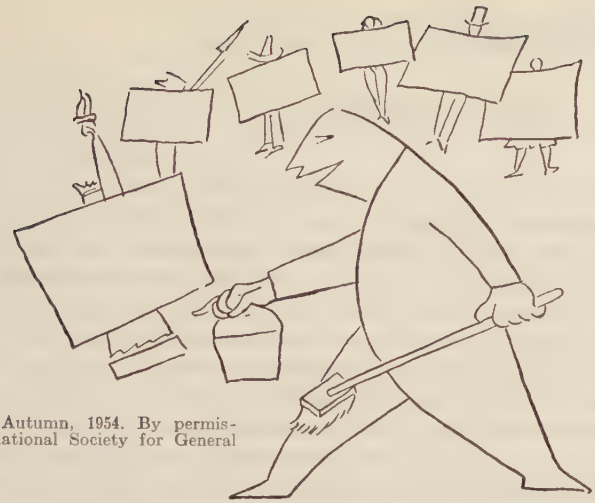
3. "This is a terrible city in which to raise kids"—a value judgment involving a personal reaction.

4. "The city council should pass a curfew for young people under 18 years of age"—a purposeful communiqué designed to promote action.

Of necessity, much of the communication attempted between persons and groups today involves only numbers 3 and 4 above, with occasional use of 2, and infrequent use of 1. This is not to be regarded necessarily as "bad," except when speaker and listeners are not aware of it, when facts, inferences, value judgments, and purposeful communiqués get all mixed up together and are taken as equal in weight. What would happen if television ad writers and viewers took seriously these distinctions, is wonderful to contemplate.

Some Semantic Precautions

Perfect verbal communication between persons is probably not possible in this world, since it would require the bringing of identical expe-



From ETC., Autumn, 1954. By permission of International Society for General Semantics.

How Do I Know What They Are Unless I Label Them?

riences to the same words. However, communication can be facilitated by the utilization of a few simple and elementary semantic precautions, which can be supplied in actuality by the speaker or writer, or mentally by the listener or reader. Indebtedness to Mr. Chase is acknowledged.

1. A simple awareness of some of the limitations of language, the realization that words are symbols which, in order to have "meaning," must refer to some object, entity, quality, etc., which has real existence, is essential. Also the knowledge of the location of the referent (the reality for which the word is a symbol) is fundamental—does the referent exist inside or outside the speaker's skin? Can its existence be verified by observation on the part of any rational human being? Or, for the sake of communication, can its existence, though nonverifiable, be assumed by those attempting to communicate with each other (i.e., do they have sufficient mutuality of experience, belief, trust, and affection to use such words as "freedom," and "human nature" meaningfully with each other)?

2. Some acquaintance with even a popular approach to semantics (such as Hayakawa's *Language in Action*, or Chase's *The Tyranny of Words*) is a revolutionary experience for the user of words who has never given serious thought to the nature of his tools. One need not accept all the "philosophical" assumptions of some of the semanticists in order to learn from them. For exam-

(*Continued on page 19*)

An Appeal

from the World Council of Churches

I

That the Assembly approve the following statements:

1. God is the God of justice and peace, and the Lord of history. He calls us all to repentance. It is in obedience to him, and through the eyes of our Christian faith, that we look at the problems of this troubled world.

It is not our purpose in the present Statement to pass judgment on past actions. We seek rather to contribute to a new spiritual climate in which a fresh start can be made by all governments and peoples.

2. The world is so broken up and divided that international agreement seems remote at the moment. Everywhere fear and mistrust prevail. The very possibility of good-neighborly relations between nations is denied.

We believe that there are two conditions of crucial importance which must be met, if catastrophe is to be avoided:

i. The prohibition of all weapons of mass destruction, including atomic and hydrogen bombs, with provision for international inspection and control such as would safeguard the security of all nations, together with the drastic reduction of all other armaments.

ii. The certain assurance that no country will engage in or support aggressive or subversive acts in other countries.

3. We believe that a sound international order is possible only to the extent that peace, justice, freedom, and truth are assured.

We are convinced that peace will be gravely endangered so long as the armaments race continues, and so long as any nation seeks to extend its power by the threat or use of military force.

To meet the demands of justice, whether in a particular nation, or in the assistance of peoples in underdeveloped countries, is our moral duty. We recognize that progress in raising the standard of living in underdeveloped countries is discouragingly slow, and that increasing sacrifice on the part of richer nations is essential. Freedom means man's opportunity to realize his worth in God's sight, and to fulfill his God-given destiny. All nations have a duty to secure for their citizens the right to criticize or approve, as conscience dictates. Moreover, fear and suspicion cannot be replaced by respect and trust unless powerful nations remove the yoke which now prevents other nations and peoples from freely determining their own government and form of society. Freedom and justice in their turn depend upon the steady procla-

mation of truth. False propaganda, whether to defend a national policy or to criticize the practice of another government, will increase international tension and may contribute to war.

4. The World Council of Churches bears witness to Christ as the Hope of the World. In the strength of that hope, and impelled by the desire to help in the relief of present tensions, it makes the following appeal:

i. We appeal to the governments and the peoples to continue to speak to one another, to avoid rancor and malice, and to look for ways by which fear and suspicion may be removed.

ii. We appeal to the governments and the peoples also to devote their strength and their resources to meeting the peaceful needs of the citizens of their countries, and to a determined effort to secure a decent standard of living among underdeveloped countries.

iii. We appeal to the statesmen and the leaders of public opinion and the press to refrain from words and actions which are designed to inflame enmity and hatred.

iv. We appeal to the representatives of the churches in those countries between which tension exists to visit one another, so that they may gain a better understanding of one another, and of the countries in which they live, and thus promote the reconciliation of the nations.

v. We appeal to the churches to bid their members recognize their political responsibilities, and also to ask Christian technicians and administrators to find a vocation in the service of UN agencies engaged in meeting the needs of economically underdeveloped countries.

vi. We appeal to all members of all churches to unite in a common ministry of reconciliation in proclaiming Christ as the Hope of the World, in intercession for one another and in mutual service.

vii. Finally, we call upon all Christians everywhere to join in prayer to Almighty God, that he will guide the governments and the peoples in the ways of justice and peace.

II

gations (i) to communicate the foregoing Statement to the member Churches of the World Council of Churches; (ii) to take such steps as seem most suitable with a view to the presentation of the same Statement to the Churches

That the Central Committee be requested to appoint a delegation or dele-

not related to the World Council of Churches, including the Churches in U.S.S.R. and in other lands; (iii) to invite these Churches to consider ways in which they might communicate the Statement to the governments of their countries.

III

The World Council of Churches, at its Second Assembly in August, 1954, records its concern and sorrow over the continuing sufferings and disabilities of fellow Christians in many parts of the world.

It knows that the Assembly is incomplete because the World Council cannot communicate with many churches over whose life and testimony a veil of silence has been forcibly drawn. We assure these fellow Christians and those who stand with them of our prayers, and we earnestly look forward to the day of freedom and reunion.

Christians must stand together with all who, in the struggle for freedom, suffer pain and trial. We thank God for the steadfastness of our fellow Christians who, in trial and tribulation, gave so much—even their lives—for Christ's sake and for ours, and we humbly pray that we may be worthy of their sacrifice.

The Assembly also deeply regrets that in certain countries from which information can be gathered with reasonable accuracy, Christians are suffering many disabilities and even violence; and human rights and liberties, albeit acknowledged in official protestations, have in practice been denied.

To all such the Assembly extends the assurance of the prayers of its member churches, that those who are absent from its fellowship may be sustained by the presence of Christ. The World Council will continue to work for a new day of fellowship and liberty of witness.

We rejoice—with our brethren who suffer in the faith—in that fellowship in Christ which nobody and nothing can destroy. We know that their fidelity and ours will prevail.

IV

Having received representations regarding a number of specific and serious cases of religious persecution and repression, this Assembly of the WCC reaffirms previous declarations regarding religious liberty and expresses its grave concern regarding the situation in a number of lands and continents. It also calls attention to the statement on religious freedom in the UN Declaration of Human Rights. The Assembly instructs its officers and the Commission of the Churches on International Affairs to continue to use every effort in representations to the governments concerned and, where they are involved, the religious authorities; and appeals to its member Churches to make direct representations in certain cases and to continue in prayer for those suffering from persecution.

Continued from page 15

ple, it is not necessary to assume, with Stuart Chase, that only questions with "scientifically" verifiable answers can be discussed meaningfully in order to avoid the pitfalls of such a discussion.

3. The frequent use of index numbers which deny identity between two entities that have the same verbal label (apple-October 1 is not apple-November 1, "the American way"-1935 is not "the American way"-1955) will avoid some confusion and misunderstanding.

4. The frequent use of quotation marks (e.g., "The 'facts' of the matter are . . .") will convey the message that something is lacking or present that ought not to be—"Beware, this word is loaded."

5. The use of the hyphen is sometimes necessary to show that two events or entities are organically tied to each other in such a way that to speak of them as separate robs both of some of their "meaning." For example, in Christian theology the old dichotomy between "flesh and spirit" might be less of a stumbling block if it were written flesh-spirit.

6. The frequent use of the term "etc." serves admirably to show that the whole story has not been told, that something has been left out. (The name of the journal of the International Society for General Semantics, 400 West North St., Chicago 10, Illinois, is *ETC.*)

7. Unless communication is being attempted *within* a particular religious, cultural, racial, etc., community, the preceding of any inference, value judgment, or purposeful communiqué with some statement that shows that what follows comes from a particular "point of view" or context of belief is almost necessary. The common breakdown of communication between theologians and social scientists, for example, is a case in point, not so much of incompatibility of data, as of incompatibility of terminology, and a failure to understand what the other discipline is trying to say.

The fact that there is not greater misunderstanding among us, the fact that men do have some measure of communication with each other, is in a sense a tribute to man's ability to make allowance for his own limitations. Nevertheless, in combating the efforts of those who purposely ignore "the majesty of truth" and subtly dethrone it by premeditation, Christians must be careful to avoid contributing, by their ignorance, to the very evils they are seeking to combat. An elementary knowledge of semantics is a "must" for anyone who uses words in an effort to communicate with his fellow men, unless he is satisfied with lack of communication and understanding for his efforts.

Sanctuary

A WARLESS WORLD

It shall come to pass in the latter days
that the mountain of the house of the Lord
shall be established as the highest of the mountains,
and shall be raised above the hills;
and all the nations shall flow to it,
and many peoples shall come, and say:
"Come, let us go up to the mountain of the Lord,
to the house of the God of Jacob;
that he may teach us his ways
and that we may walk in his paths."
For out of Zion shall go forth the law,
and the word of the Lord from Jerusalem.
He shall judge between the nations,
and shall decide for many peoples;
and they shall beat their swords into plowshares,
and their spears into pruning hooks;
nation shall not lift up sword against nation,
neither shall they learn war any more.
(Isa. 2: 2-4, R.S.V.)

In the eighth century B.C., war was an international pastime. It was on the battlefield that the kings of the nations won their glory and gained a fleeting renown. To fight was right. All the kingdoms believed in war, and practiced it. It is somewhat more than amazing, therefore, that in this setting, one man should see visions and dream dreams of a world at peace. Whence came the concept of a warless world which the prophet Isaiah proclaimed? Certainly it was not formulated by Tiglath-pileser. It was not the policy adhered to by the king of Judah or the king of Israel. It was an idea foreign to them and to their advisers. The only rational explanation is that it came from God. The prophet was inspired by God to see things in a light that his contemporaries could not see. He wrote about the possibility of a warless world because the spirit of Almighty God had so moved him to write.

That the concept of the world at peace had its source in the mind of God is seen, in part at least, by the fact that the hope of which the prophet spoke 2,600 years ago has never been destroyed. Warrior kings have trampled on it. Military experts have poured on it the acid of their biting contempt. Yet the dream still survives even though it has never been realized. Today we still

look forward to the consummation of the prophet's vision of a world without war. We cannot give up hope. Surely it must be an eternal idea to be so pervasive. It is the Lord's doing. It is his will for mankind.

But something has happened in our time to make it difficult to believe that Isaiah's dream will come true. Someone has said of us: "We are no sons of God. We are sons of guns." Twentieth century man's trust has been placed in the force of arms rather than in the power of God. The vision of the loving Heavenly Father has been blotted from our sight by the pillars of smoke and fire rising in a mushroom form to becloud our eyes. His voice, speaking softly to his children, has been drowned out by the mighty roar of the engines of bomb-laden aircraft, by the tramp of marching feet, and by the incessant rattle and thunder of the machine gun and cannon. Where is the dream of the prophet? What has happened to the God-given vision of world peace?

We need not be altogether discouraged, even though we have not yet begun to learn the things that make for peace. We can learn if we will but listen to the prophet, for he did more than give the world a dream. He suggested a method by which the dream could come true. He pictured the day when the peoples of the world would say: "Let us go up to the house of God. He will teach us his ways, and we will walk in his paths. He will give us the principles of life and we will practice them, and God will be the judge of the nations. He is the Eternal Reason, and men will come to him with confidence. They will no longer rely upon force. They will acknowledge the supremacy of godly conscience. They will bow before righteousness, and when that time comes, then there will be no need for swords or spears, no need for guns or bombs, but men will turn the instruments of death into instruments of life."

There is hope for us to achieve the age-old dream of a warless world if we'll try God's way. We've tried so many others without success—science, education, commerce. We have even foolishly tried to end war with war. A new philosophy has arisen in the atomic era which says that the fear of war will be its most effective deterrent. When people come to realize the horrors of the forces released by nuclear weapons, then they will not want to engage in war. The solution that is offered is to stock-pile atomic weapons until all enemies see that attack is fruitless. This borders on lunacy. We can never achieve peace in the world by piling up the instruments of war, for the day will come when the nation that realizes it has the most will be tempted to be first to use them. The only way to attain peace is for men to come to God and

allow him to instruct them in his ways. Then, and only then, can war be abolished. When the nations of the world are ready to submit their disputes to Reason, then will the swords be beaten into plowshares and the spears into pruning hooks. This is the task that is before us. We have the means to do it if we will only apply them.

There exists today, and for the first time in the long history of the world, a tribunal where the nations of the world can bring their disputes for settlement. The United Nations Organization is the most effective instrument yet devised by man for reasoning out the difficulties that have come between the sovereign states of the world. No one would claim that it is perfect, but it is at least as perfect as sinful man has been able to make it. Concerned Christians should give their full support to this body, particularly at a time when it is being attacked and brought into disrepute by selfish, self-seeking individuals. The United Nations is a part of the dream of Isaiah. It is one place where men can say, "Come, let us reason these things together."

But for all of its good, the United Nations Organization leaves much to be desired. There is another organization through which the hope for peace and righteousness in the world must be sought—the Church of Jesus Christ. Out of the Church can come the instruction that will enable the nations to beat their swords into plowshares. It is for us, the Christian Church, to teach the nations the principles of God and to persuade them to walk in his ways. This is our supreme task.

This is our privilege. This is our responsibility. We have, by our confession of faith in the Lordship of the Prince of Peace, been enlisted in the campaign to abolish war from the face of the earth. We are required to stand in the high tradition of him who gave himself a ransom for many, who surrendered his life at the hands of force that Reason might rule the world.

Where do we start? What's wrong with starting right where we are? When do we start? What's wrong with starting right now? Now is the time for recommitment of self to God and to reclaim him as the God and Father of mankind. Now is the time to use our resources, not to destroy, but to feed the hungry, clothe the naked, heal the brokenhearted, set the downtrodden at liberty; in sum, to learn and to do those things which belong to peace.

—Frank H. Heinze, Minister, Wakefield Presbyterian Church, Philadelphia; Chairman, Presbytery Committee on Social Education and Action

UN NEWS NOTES

Rays of Light in Korea—UNKRA (UN Korean Reconstruction Agency) has recently built a primary school just out of Seoul with accommodations for 550 children. It has also repaired more than 1,000 other classrooms damaged in the war and is in process of building 2,800 more. UN aid has been given to the Presbyterian Center in Chonju for a new wing of the hospital at a cost of $80,000. With this encouragement Presbyterians of the U.S. Church (Southern) have raised enough money to complete the hospital of 200 beds and a nurses' training school. An international staff of one doctor and four nurses is assisting the Korean staff in running the hospital and in the training program.

Progress in Dependent Areas—Items of progress are far too numerous to mention, but our attention should be turned to them again and again. One of the methods used in the program relating to the dependent areas is allowing petitions from groups and from individuals. Of the more than 2,000 petitions from Trust Areas in the last eight years, about 650 have come from *Togoland*. The Ewe tribe, more than a million strong, are under the administration of three authorities—British, French, and the Gold Coast. They desire unification and independence, or self-government under an administration that they themselves choose. This has been before the UN for several years, and progress is being made. A special commission will visit the area, confer with the people, consider how a plebiscite can be carried out, and then report to the Trusteeship Council in time for them, in turn, to report to the Tenth Assembly.

Somaliland is to attain its independence in 1960. The UN continues to help these people prepare for that time. The Assembly requested the Secretary-General to seek agreement with the Italian Government (the administering country) to ask the International Bank to send a mission to study the possibilities of accelerated economic development. Effort will also be made to get the Governments of Ethiopia and Italy to reach agreement regarding boundaries.

Greenland since Viking days has

been under Denmark. With its help the people had advanced to the point of self-determination. By a large vote they determined to continue as part of the Danish Realm, being assured of the same position and privileges as other parts of Denmark.

New UN Personalities—*Dr. Victor Beluande* is head of the delegation from Peru. Beginning at San Francisco, he has represented his country at all the General Assembly sessions, and at one time was chairman of the important Political Committee. He is an ardent champion of technical assistance for his own as well as for other countries. He believes that with proper irrigation and soil development Peru could equal many other countries in the production of cotton, sugar, and fruits. About 26 per cent of the national budget goes to health, welfare, and education. Education is free and compulsory from age seven to sixteen. A Ten-Year Plan has been adopted to do away with illiteracy.

Mrs. Aziza Hussein is the first woman delegate from Egypt. She is the wife of the Egyptian ambassador to the U.S. She is a social worker and in the Social, Humanitarian, and Cultural Committee has worked for the abrogation of ancient laws and customs and practices affecting the dignity of women and restricting their opportunities. Her voice is new, but she speaks out of experience and deep conviction.

His Excellency Mohammed Kabil Ludin is head of the delegation from Afghanistan, and through his work and that of his delegation is making this little-known country come alive as part of a world organization. Kabul is the capital and seat of Kabul University. All educational and technical institutions are free and books are furnished by the Government. In working for peace he believes that social progress and better standards of living are as essential as political action. Hence he is a promoter of Specialized Agencies and emphasizes the work for children under UNICEF.

Mrs. Walter Elliot, delegate from the United Kingdom, has long been active in political and social affairs. She has been chairman of a committee in charge of children, another dealing with delinquency. She is a member of the Health and Welfare and the Housing Committees. She knows how these problems can be worked out in a local community. In the UN she sees these problems in a world setting and from practical experience makes a fine contribution toward their solution.

Madame Georgette Ciselet, senator and delegate from Belgium. Since 1946 she has been a member of Parliament in Belgium and for the third time has been in the UN. She serves on the Committee on Human Rights and has been helpful in working out pacts for economic, civil, and political rights. These will have another

reading this year and will then be sent to governments for their consideration. While she hopes that these pacts may be adopted by many countries, she warns that they must not be too rigid, for development along civil and political lines comes slowly and only after education. She is a delegate on an International Commission for Intellectual Refugees.

Dr. Fernando Fournier is head of the delegation from Costa Rica. Though a small country, Costa Rica presented a big subject for the agenda of the Ninth Assembly—"Establishment of a World Food Reserve." This idea was proposed by Sir John Boyd Orr in 1946 but was never carried into action. Experience in his own country led to the introduction of the idea again. Agriculture did not produce enough food for the population, partly because of price fluctuation. A nonpolitical, technical body was put to work to try to regulate production and prices and to set up a reserve of surpluses. The result has been that Costa Rica can feed her people and also export. They believe that the feeding of the entire population of the globe could be shared by the international community through FAO and the UN—a big idea brought to light again by a little country.

This is a reminder that five governments of Central America have combined in their program of technical assistance. Their needs were so similar and the area covered so small that integration seemed only sensible. A School of Public Administration has been set up in San José. A plan for the development of roads and electric power is in operation and an industrial economist has been requested to guide the industrial development.

—Mabel Head, UN observer

★ *Citizenship* ★

Late in April, at press time, the shadow of the Formosa crisis and the offshore islands controversy still looms large on the Washington horizon. It has an indirect influence on much of the legislation now under consideration. While there is grave and attentive concern to the matter in Administration quarters, there is no evidence of the gloom and near panic that seem to prevail in some parts of the country.

The Congressional session is slightly past the "halfway" mark if adjournment occurs on schedule, somewhere between July 31 and August 15. The leadership has announced that it expects to meet this deadline. As usual, most of the major legislation remains to be enacted, though appropriation bills are moving along fairly well.

Bricker Amendment—Spurred

on by unrelenting pressure from its proponents, a Senate Judiciary subcommittee was scheduled to begin hearings on this measure April 27. The present resolution closely follows the original Bricker measure and is devoid of the George amendment which was incorporated in the legislation when the vote was taken last year.

Senator Bricker's main concern in his measure is to make mandatory specific legislation by Congress before treaties and other international agreements can become effective as "internal" law in the United States. The Administration opposes this as being an unwarranted and damaging interference with the President's Constitutional power in the field of international relations.

Almost fifty witnesses have been scheduled to be heard. Senator Bricker will be one of these in support of the measure, and Secretary of State Dulles will head up the Administration's opposition. Senator Estes Kefauver (D., Tenn.) is chairman of the subcommittee which will conduct the hearings.

As of this writing there is some question as to whether the legislation will reach the floor this session. This is based on two considerations. First, the scheduled hearings may run well into May, which would throw floor action on the measure into the end-of-session "log jam"; and secondly, if defeat seems in prospect the proponents of the resolution may not take it to the floor this session.

This latter consideration has considerable validity provided the President remains firm in his opposition, and there is no reason to think that he won't. The vote last year was 60 to 31, one vote short of the needed two-thirds majority. The present Congress, due to the election results of last fall, has probably four more anti-amendment votes with no evidence of additional pro-Bricker ones.

In light of this, barring some unforeseen circumstance, approval of this legislation in this session seems highly improbable.

Reciprocal Trade Program—As we go to press this bill (SOCIAL PROGRESS, February, 1955) is in considerable difficulty in the Senate Finance Committee. Only all-out pressure by the White House can save the measure and prevent its emasculation by many crippling amendments. It has passed the House by the close vote of 206-199, in the form desired by the Administration.

The somewhat unexpected and bipartisan opposition has come from "protectionist" Republicans and from formerly "low tariff" Democrats in the newly industrialized South.

The President has contended that this program is essential to the continued prosperity of both the United States and the whole free world. There is considerable evidence to support this.

Since the reciprocal trade program was initiated some twenty years ago

with the expressed intention of expanding world trade, the United States has negotiated agreements with 33 countries. In that time, comparing 1934 and 1953 figures, our exports have increased from $1.9 billion to $15.7 billion, and our imports from $1.7 billion to $10.8 billion.

In general, lobbyists from the "protectionist" interests have generated the major opposition to this bill. It remains to be seen, at this writing, whether the President will use the full force of his office and personal prestige to ensure the continuation of the program in the form he desires. It is believed this is the only action that can save it.

American Indians—Late in April the Department of the Interior submitted to Congress a report recommending against enactment of a bill (S.401) that would require forced sale of all Indian tribal lands and complete liquidation of the Bureau of Indian Affairs in three years.

Commenting on the departmental report, Indian Commissioner Glenn Emmons said: "In some cases, such as among the Pueblos of New Mexico, this legislation would sweep away tribal ownership of lands which the Indian people have occupied and used productively for countless centuries. Many other similar examples could be cited. . . ."

In place of the wholesale liquidation embodied in S.401, the Department is recommending a continuation of the present policy of full consultation with the Indians, constructive action to alleviate their outstanding health, education, and economic problems, and a gradual readjustment of their special relations with the Federal Government.

"In essence," the Department says, "the readjustment policy which [it] is now following is a selective one based on careful evaluation of each tribe's potentialities and limitations, its preparedness and readiness to assume full responsibilities for management of its own affairs."

Housing—At press time, the Administration's 1955 housing bill had just been introduced on a "by request" basis by Senator Sparkman (D., Ala.) in the Senate and Rep. Brent Spence (D., Ky.) in the House.

The bill would authorize 70,000 new public housing units over the next two years and extend for one year the June 30 deadline on this year's 35,000 units.

The bill also eliminates the restriction carried in last year's law which required that new public housing be authorized only for persons displaced from Federally subsidized slum clearance projects. It also increases FHA loan insurance authority; extends the home repair loan program; raises mortgage ceilings on apartment projects; increases capital grants for urban renewal, and expands aid for advance planning of local public works.

—Helen Lineweaver,
Washington Office

Echoes

May I send a word of thanks and commendation on the January issue ["Segregation on Sunday?"] which I have just read from cover to cover. I do not mean to be unkind when I say that generally I find SOCIAL PROGRESS a bit thin and merely to be glanced through. This issue was exciting and I know I will come back to it again and again. . . .

—Verne H. Fletcher
Chicago, Ill.

I have just finished reading your very stimulating, heartening January issue of SOCIAL PROGRESS ["Segregation on Sunday?"]. You and your associates continue to do one of the most relevant of jobs in the Church —especially important and difficult to phrase, in and for these times. . . .

—Robert U. Redpath, Jr.
South Orange, N. J.

I am so pleased with "Alcohol Re-examined"—the March issue. You and your staff have done a wonderful job and I want to congratulate all of you . . . .

Please send us 1,000 copies.

—Yale University
New Haven, Conn.

. . . You have given us something of very great value on the alcohol problem [in the March issue]. Having grown up in a family which for three generations before me was in the thick of the temperance movement, and with a certain reaction to this approach on my part, I rejoice in the realistic and intelligent stand of the Presbyterian Church, U.S.A. As the pastor of a busy city parish I have naturally had to deal with various phases of the alcohol problem—counseling alcoholics, broken homes, fighting a liquor store license petition, etc. The March issue strengthens some of my own ideas on the subject. . . .

—Donald F. Keith
Washington, D. C.

When I see the hell on earth caused by alcoholic beverages it seems to me SOCIAL PROGRESS should "re-examine alcohol." The March, 1955, issue is most profoundly insipid. My opinion.

—James E. Harris
Keystone, Nebr.

. . . I wish to express my appreciation especially for the "Alcohol Re-examined" issue of SOCIAL PROGRESS.

I have worked many years with alcoholics and know something about

the subject. I am proud of my Church for approaching the subject from an intelligent and not an emotional point of view. This issue of SOCIAL PROGRESS should be powerfully effective.

—William T. Ivey, Chaplain, Veterans Administration, Wood, Wis.

. . . This is one of the most thorough and factually accurate discussions of the problems of alcohol that I have seen. You are certainly to be commended for your excellent work in preparing this [March SOCIAL PROGRESS] as well as other publications. . . .

All Presbyterians can and should feel proud of the sound educational approach our Church is making toward this major social and health program. . . .

—Lewis W. Andrews, Kansas State Commission on Alcoholism, Topeka, Kans.

May I take friendly issue with the article "50 Million Americans *CAN* Be Wrong" [April issue]. I don't like the approach of starting with the gambler's definition of gambling, namely, "If gambling means staking something of value on a future unpredictable event, then we are all gamblers."

But the major premise is wrong. Let's nail it there. Life to the Christian is not a game of chance. It is ordered by an all-wise God. Marriage is not a gamble and never to be compared to betting on a horse. I reject it on theological grounds. (My wife might prefer other grounds.) Apart from that, gambling is wrong because it's a type of theft. It's an attempt to acquire at the turn of a wheel more than a man would expect at the going rate. If he wins, he steals somebody's money. If he loses, somebody steals his. It's a violation of the Eighth Commandment.

Of course, you can argue, "Gambling doesn't pay." But why fall for the popular approach of "the life you save may be your own"? We Christians have a higher ethic than that! We're here to live under God with a good conscience according to his law, or die trying.

Now are you fer me, or agin me?

—Bill Guenther Philadelphia, Pa.

. . . "Gambling—Who Wins?" [April issue] is just what I was waiting for. We are sending for 100 copies for our local Tahoe congregation. . . .

As you know we are in a unique area. Nevada legalized gambling at "state line" is within four miles of our church. Our church people, officers, and members have been brought up to accept "state line" as legitimate. . . .

Would it be possible, someway, to offer to the 100,000 or more who pass through in the summer a copy of "Gambling—Who Wins?" . . .

—James F. Scott Tahoe Valley, California

About Books

UN: Today and Tomorrow, by Eleanor Roosevelt and William De Witt. Harper & Brothers, 1953. 236 pp. $3.00.

An experienced journalist co-operated with the dynamic Mrs. Roosevelt in this interesting account of the United Nations in all its ramifications. In her introduction she writes: "The purpose of this book is to tell the day-to-day story of the United Nations in a way that will give it down-to-earth, personal meaning for anyone who reads it . . . the human story of the UN's work and the people who do it, the methods and objectives, some of the failures and some of the successes." In all this the coauthors have succeeded admirably. Incidentally, praise is given of the missionary Frank C. Laubach's efforts in teaching fifteen million persons to read.

—Stanley A. Hunter

Life Looks Up, by Charles B. Templeton. Harper & Brothers, 1954. 192 pp. $2.50.

Here are fourteen sermons that are spiritually and intellectually stimulating. Ordinarily a reviewer of a book of sermons does not need to read every sermon in the book. This time I found myself impelled to read each one! While they cover a wide range of approaches to the Christian faith and life, they all present the claims of Jesus Christ in a forthright and compelling manner.

The titles arrest attention—"The Familiar Stranger," "The Bigger They Come," "Chrome-plated Chaos," "Trading Pearls for Pebbles," and "Saint with Muscles," to select just a few. The illustrations and literary references are extremely well chosen and effectively used to press home the point.

Pastors and lay people alike will find this book of sermons helpful and refreshing reading. It is comforting indeed to know that the messages given by the Secretary of our Division of Evangelism are on such a high plane. There is social education and action content in the messages. "Jesus commanded us to love our neighbor and for a long time we thought this was a pleasant religious option. We are beginning to realize it is an absolute, imperative 'must.'" "Our refusal to love, to share our faith and our wealth . . . has left a vacuum into which the Communists have moved."

Here are evangelistic sermons at their best.

—Gordon W. Mattice

Why Dictators, by George W. F. Hallgarten. The Macmillan Company, 1954. 519 pp. $5.50.

What are the conditions under which one person gains supreme authority over a country? Mr. Hallgarten develops this subject by classifying the basic forms of dictatorship, giving examples of each as it has occurred since the first dictator appeared some 2,500 years ago. The conflict between the money power of a nation and the nobility is a pattern common to all forms. Of interest is the theory that a dictator has been possessed by a feeling of social humiliation which has driven him "into the arms of the anti-aristocratic masses." The force of the love-hate complex is evident in his tyranny.

Dictators of our time is the subject of the last section of the book. Supported by the arguments of the preceding chapter and one's knowledge of current world affairs, modern dictators are seen shaping world destiny—Perón and Evita, Franco, Lenin, Stalin, Malenkov, Tito, Mao Tse-tung, and others. It is absorbing reading and disturbing to realize that power expressed as through the Party, the Army, the police, the purges, is eventually used to preserve and protect the dictatorship, *not* to help the people. One finally comes to wonder about the basic patterns of dictatorship in the free nations—in our country. And how will we answer the challenge Mr. Hallgarten gives in the epilogue? Are we to "Escape from Freedom" or will we use the "Freedom to Escape"?

—Florence Kindle

Faith and Freedom, by Barbara Ward. W. W. Norton & Company, Inc., 1954. 308 pp. $3.75.

We need this book. We live in a time when currents of both revolution and reaction seek to build social orders in which freedom has no part. We need this fresh statement of our heritage of freedom in Western civilization.

Barbara Ward examines freedom as it slowly emerged through the long centuries of human development. She shows that freedom's growth is linked with the traditional faith of the West, essentially our Christian faith in a God incarnate in history and in men owing their allegiance to two orders of reality—the natural and the supernatural. She suggests that the ebbing away of the West's faith in God and man is the reason for the waning of freedom. In a brief "author's note" Miss Ward acknowledges her reliance upon the writings of Christopher Dawson, Jacques Maritain, Reinhold Niebuhr, Arnold Toynbee, and R. H. Tawney.

Barbara Ward, of *The London Economist,* is one of the most influential writers in the English-speaking world. She has written important articles for our leading magazines of opinion, as well as a number of books such as *A Foreign Policy for*

the West, which appeared in 1953.

Both ministers and laymen will find this book to be engrossing, instructive, and encouraging.

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The Education of Migrant Children, by Shirley E. Greene. National Education Association, 1954. 179 pp. Paper, $2.50; cloth, $3.00.

This very useful book is a report of a research project, directed by Dr. Greene, which was sponsored by the National Council on Agricultural Life and Labor in co-operation with the Department of Rural Education of the N.E.A.

The book concerns one of the most disadvantaged groups of children in American life—the children of migratory agricultural workers.

The book is based upon the study of 665 migrant families: Florida (336), Virginia (71), Texas (162), and Illinois (96). In these families there were 1,852 children of school age at the time of the study. They attended, or should have attended, 29 different schools. The study probed school enrollment and attendance, effects of migrancy on schooling, school progress on the part of the migrant children, migrant impact on school facilities, the attitudes and practices of teachers and principals, the educational backgrounds and attitudes of the migrant parents, and economic factors affecting education of migrant children. One phase of the study compared migrant and resident children in a Florida community. An experiment in curriculum building for migrants in Wisconsin is also discussed.

Pertinent recommendations are addressed to (1) local school authorities, (2) state departments of instruction, (3) principals and teachers, (4) local communities and groups, (5) the U.S. Congress.

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The Test of Freedom, by Norman Thomas. W. W. Norton & Company, Inc., 1954. 211 pp. $3.00.

The jacket of this stimulating book suggests an appropriate subtitle: The State of Liberty Under the Twin Attacks Called McCarthyism and Communism. *The Test of Freedom* has been called the most reliable report published to date on the inroads made in recent years on civil liberties and freedom of the mind. This is a "must" book for everyone concerned about freedom in America.

In these pages Mr. Thomas discusses the Jeffersonian ideal in practice, Communism as the foe of freedom, the actual threat of the Communist conspiracy in America, McCarthyism and liberty, the Smith and McCarran Acts, legislative investigations, loyalty and security tests, McCarthyism at local levels, the future of freedom. Mr. Thomas' reputation for honesty, loyalty, and fearlessness makes him superbly qualified to speak on these subjects.

—*C. E.*

Books Received

Medical Care for Tomorrow, by Michael M. Davis. Harper & Brothers, 1955. $6.50.

What Did the World Council Say to You?, by Harold A. Bosley. Abingdon Press, 1955. $2.00.

Should You Drink . . ., by Charles H. Durfee. The Macmillan Company, 1954. $2.50.

The Church Serves the Changing City, by Ross W. Sanderson. Harper & Brothers, 1955. $3.50.

Causes of Industrial Peace, edited by Clinton S. Golden and Virginia D. Parker, Harper & Brothers, 1955. $4.75.

A Dangerous Freedom, by Bradford Smith. J. B. Lippincott Company, 1954. $3.95.

Individualism Reconsidered, by David Riesman. Free Press, 1955. $6.00.

Human Society in Ethics and Politics, by Bertrand Russell. Simon & Schuster, Inc., 1955. $3.50.

Grand Inquest, by Telford Taylor. Simon & Schuster, Inc., 1955. $4.50.

The Attack on Big Business, by J. D. Glover. Harvard University Press, 1954. $4.00.

The Church, Politics, and Society, by James Pike and John Pyle. Morehouse-Gorham Co., Inc., 1955. $2.75.

Wanted: An Asian Policy, by Edwin O. Reischauer. Alfred A. Knopf, Inc., 1955. $3.75.

Cooperatives: The British Achievement, by Paul Greer. Harper & Brothers, 1955. $3.00.

Common Sense and World Affairs, by Dorothy Fosdick. Harcourt, Brace and Co., 1955. $3.50.

Essays in the Public Philosophy, by Walter Lippmann. Little, Brown and Company, 1955. $3.50.

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"Suppose they don't want to talk about world affairs?"

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